RELIGIOUS INTELLIGENCE.

Sunday, March 10-Fourth Sunday in Lent.

RELIGIOUS EXERCISES TO-DAY

Interesting Religious Correspondence.

Religious Exercises To-Day. Rev. J. R. Kendrick, Tabernacie Baptist church Second avenue and Tenth street-morning and evening.

Rev. Dr. William Adams, annual sermon before the Young Men's Society of the Rev. Dr. John Hall's church, Fifth avenue and Nineteenth street-even-

ing.
Rev. J. S. Willis, Seventeenth street Episcopal

church-morning and evening.

Rev. H. D. Northrop, West Twenty-third street Presbyterian church-morning. Anniversary Peo-

ple's Christian Union—evening. Rev. Dr. Flagg, Church of the Resurrection, hall corner Fifty-fifth street and Third avenue-morning.

Sunday school half-past two o'clock P. M. Rev. E. S. Williams, of Andover, Mass., New England Congregational church, Madison avenue and Forty-seventh street—morning and evening. Rev. C. S. Harrower, St. Luke's Methodist Epis

copal church, Forty-first street-morning and

Rev. E. C. Sweetser, Bleecker street Universalist hurch-morning and evening. Rev. Dr. Osgood, St. John's Memorial church, West

Eleventh street-evening. Rev. R. F. Innes, of Pennsylvania_morning. Rev. Dr. T. W. Cott, Grace chapel, East Fourteenth

Rev. Henry Powers, Brooklyn Academy of Music. free religious services, Congregational singing-

Elder James Bicknell, of England, Beulah Par ticular Baptist church, West Fourteenth streetmorning and evening.
Rev. Isaac Wescott, Berean Baptist church, Down-

ing and Bedford streets-morning. Rev. P. L. Davis-evening. Bishop Snow, University, Washington square

Thomas Gates Foster, trance speaker, Apollo

Hall-morning and evening.

Rev. David Mitchell, Canal Street Presbyterian church-morning. Rev. Hugh Miller Thompson, in Christ church

Thirty-fifth street and Pifth avenue-morning and At Steinway Hall, Rev. R. N. Martin in the morr

ing, and Rev. J. E. Roe, of Chicago, in the evening. Rev. Eli Fay, at Church of the Messiah, Park ave nue and Thirty-lourth street—morning and evening. Rev. E. T. Baird, in the University, Washington square-morning.

The Rev. F. C. Ewer, in St. Ignatius' church,

Seventh avenue—morning and evening.
"Tongues and Prophecy"—Subject at the Sixteenth street Catholic apostolic church—evening.

At Attorney street Methodist Protestant church-Evening, Rev. J. J. White on the "Crucifixion of Jesus;" morning, Rev. C. H. Williams on "Enoch Walking with God," Rev. Mr. Pendleton in the West Fifty-third street

Baptist church—morning and evening.
Catholic Apostolic church, Sixteenth street evening.

Second Advent church, West Twenty-fourth

street—morning and evening.

Morning Star Sunday school, West Twenty-fourth
street—monthly meeting, at half-past two P. M.
Rev. Henry E. Powers, morning; Professor B. N. Martin, evening, at Brevoort Hall, Second Church

of the Disciples.
At St. Francis Xavier's church the Rev. Father Merrick will continue this evening his Lenten course of lectures on Catholic doctrine.

There will be services at the Russian Chapel, 951 Second avenue, to-day at eleven o'clock. All are At the free Church of St. Mary the virgin, in West

Forty-fifth street, near Broadway, full choral services this day at half past ten A. M., four and halfpast seven P. M.

A Model Gothic Church. The solemn opening of the new Dominican Church of St. Vincent, corner of Lexington avenue and Sixty-sixth street, will take place at eight o'clock this evening. The edince is thoroughly Gothic, and interior. Rev, Father Thomas N. Burke, O. S. D., will preach on "The Church the Mother and Inspiration of Art." He also preaches at the high mass,

Is St. Patrick the Patriot or the Apostle?

on "St. Thomas of Aquino."

TO THE EDITOR OF THE HERALD:—
In a few short days there will in many parts of the civilized world be a general celebration of the birth of St. Patrick by both civic display and religious worship, and also by banqueting, speeches, &c. The question then arises, Who is St. Patrick in history? In about the fifth century a pious youth, after having been carefully trained for the sacred ministry at Rome, went to Ireland with the grant purpose in his soul to convert that then heathen land to Christianity. That he did convert it to Christianity history nobly attests, and, before he gave his soul up to his Maker, he had the great pleasure and sublime satisfaction of seeing a heatnen people basking in the sunshine of religious truth. As a Christian evangelist and missionary, then, St. Patrick stands alone. He has far eclipse St. Augustine, or St. Denis, of France, or St. Outh-bert, of Germany. And if he is then to be judged by the amount of labor done in spreading the Gos pel of Jesus Christ and the sanctity of his life, why, he is, then, one of the greatest men in the Chris tian Church, and is fit to take his place side by side with the immortal Tweive. No other man in the whole history of Christianity did so much, in the short years of human life, as Ireland's Apostle. But is he properly appreciated in Church history? Is ne loved simply throughout the carth as an evangelist of Jesus Christ? Does Ireland look upon him as her great evangelist—great aposile—as holy, pure and heayenly, inferior only in degree to the Messian?

pure and heavenly, inferior only in degree to the Messian?

The fact of the matter is, St. Patrick, as he is celebrated to-day by banqueting and military display, is not a saint, but a patriot, ike Washington of Jackson, et, if you will, William III, from Holand. In England and Ireland there is a society called the Knigars of St. Patrick, to which such a delectable type of the Christian gentleman as the Prince of Wales belong. When the 17th of March comes we hear the rolling of drums and the tramping of steeds; we see processional marching, and, in the evening, balls, banquets and all sort of dissipation. And we assk, What does all this mean? Is this the proper way to celebrate the brithday of one of the first men in the Christian Church? In some old irish "song book" of forty years ago occurs the following rhyme on St. Patrick:—

St. Patrick was a gentleman,

old Irish "song book" of forty years ago occurs the following rhyme on St. Patrick:

St. Patrick was a gentleman, he came of dacent people; in Dubin town he built a church And on it put a steeple.

Now, I ask, why is the name of St. Patrick spoken of with so much levity? If any person would talk so of Augustine, Aguinus or Chrysostom ne would be called a blasphemer; and is not St. Patrick better than any of these men? The fact of the matter is, St. Patrick is honored as a political leader or secular apostle, and traly not as a religious character—not as a hero of the Gospel who conquered Ireland with the sword of the Spirit. In view, then, of the way that his birthday is celebrated by his admirers, they have dragged him down from his high position as Ireland's apostle; they have washed the unction of his brow; they nave shorn him of his evangelical scrip and staff; they have torn the cross from his breast; they have some him; and we behold instead a sort of a national leader or political cheitain, like Oliver Cromwell or William of Orange.

Let the anniversary of the birth of one of the greats saints in the annals of Christianity be religiously observed in churches, in the sacrifice of the mass, the peals of the organ, and let his encomiums be sounded from the pulpit. All this he deserves, and much more. But, in God's name, let this processional marching and balls and dissipations in his name cease. Why standing, as he does, at the right hand of God in heaves, by the side of Peter, Paul, Matthew and John, listening to the sacred music of the celestal choirs and enjoying forever the sunshine of Jesus' glory—why, seeing this tomioolery going on earth in his name; seeing his name as sociated with debauchery and ribaldry, he hides his head from his sainty brethren in shame. W. C. D.

Confession in the Episcopal Church.

The correspondence from "Churchman," "American Churchman," and "Catholic Churchman," which you have been printing in your Sunday issues, presents a topic of vital interest to the thousands of Episcopalians in this city. I would like to say just one word, "Churchman" makes this point: "The Anglican Church not only permits, but, under certain circumstances, advises, auricular confession,' and he gives her language in which she permits and advises it, together with the very words of private absolution which she commands her priests to

Then, secondly, "American Catholic" follows, quoting bishops and others, from the Reformation down, who hold to the doctrine thus set forth by quoting bishops and others, from the Reformation down, who hold to the doctrine thus set forth by their Church and who practice conlession. Then, thirdly, there appears a writer signing himself "Catholic Churchman." He replies to the above by saying: —"Give us your Scriptural authority, or talk not to me of conlession." Is this the Catholicity and the churchmanship of Episcopalians? Being an Episcopalian myself, and being, moreover, of a slightly legal turn of mind, I would like to see the first point settled before "Catholic Churchman" saunts us all off on to another track. There will be no end to the matter, and we small all, in the end, be left in a log if everybody is going to argue the case pro and con. Irom the Hole. The point, it seems to me, was well made in the first letter. Let us find out first whether the Church permits private conlession and absolution. Then, secondly, if these be not scriptural (for the soriptural and we had better all leave her. Is not "Catholic Churchman" attempting to appeal from his church to the Bible? Permit me to ask him what right he has as a "Catholic" to set up his own notions as against his "Catholic" to have signed in letter "Anti-Catholic Churchman;" and then, further, I beg to ask him "Catholic" out of the leastion, what right he has as a "churchman;" on then, further, I beg to ask him "Catholic" out of the question, what right he has as a "churchman," to say, "I don't care what the Church sanctions," Ought he not to have signed himself "Anti-Catholic Anti-Churchman," The question for a churchman as such 1 not whether confession is scriptural or not, but whether, if his Church sets it forta, he can be a consistent churchman if he declares it not to be permissible.

CONGREGATION SHAARAI TEPHILA.

CONGREGATION SHAARAI TEPHILA.

dren-Effect of Parental Example Upon the Young-Sermon by Rev. S. M. Isanes.

An exceedingly slim congregation gathered in the synagogue in Forty-fourth street yesterday, for whose edification a portion of the Torab, containing the eleventh and twelfth chapters of the Second Book of Kings, was read, and from them Mr. Isaacs subsequently discoursed on the proper training and education of children of Israelies. The Scripture wickedness of Israel and Judan in the seventh cen tury, before the Christian era. Ahab and his descendants had led the people further than ever away from God, so that Elijah conceived that there remained in all Israel him-self the only prophet of the Lord. Anab and his house had been slain by John and Ahaziah and his house were also destroyed by this human scourge. But Ahaziah had one ittile son, Joash by name, who was taken by Jehosheba,

this human scourge. But Ahaziah had one ittle son, Joash by name, who was taken by Jehosheba, his aunt, the wife of Jehotda the priest, who hid him in the house of the Lord for six years, during which time the wicked Athaliah, mother of Ahaziah, reigned in Judah. But in the seventh year of Joash's age Jeholda contrived to have the lad proclaimed king, with bimself and his wife as regents; and the second verse of the twelfth chapter, from which the text of Mr. Isaacs was taken, declares that Joash or Jehoash "did that which was RIGHT IN THE SIGHT OF THE LORD all his days, wherein Jeholas the priest instructed him." This story very naturally suggested to the preacher's mind the question which he said was often asked—"What is the best course to pursue to train young Israelites in the present day as to what should be relained and what discarded in the service of the synagogue; and between the contestants the young are undecided which course to pursue or which side of the controversy to take. And justiy so. They see our religion, established so mady centuries ago, yet in embryo, notwithstanding it has stood the shocks of age. But, in view of the differing opinions, it is proper for us to ask, is Judalism declining? Is that religion for which our laterest lought and bied in the years that are past to be destroyed now? Not so. Hear the words of the Prophet Jeremiah:—"Fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel, for 10 1 1 will save thee from afar and thy seed from the land of their captivity; and Jacob shall return and shall be in rest and be quiet, and none shall make him afraid." Bad as these days are we have had worse days. When we read in You do that make him afraid. Bad as these days are we have had worse days. When we read in the preacher, that you sin against God wildliy, and if you do that make him afraid. Bad as these days are we have had worse days. When we read in You do that make him afraid of the language of the former were the store that the people were bad, and the k

was a ray of hope even in those times of which we speak. The wicked Athalian would have destroyed the child Joash if she could, and if she knew that he still lived; but her purposes toward him were carried out upon herself, and she was murdered. There are three means of instruction by which the young may be taught to be good—namely, the mother, the leacher and the house of God. These points were elaborated, and the extravagant mode of iving and of general expenditures—the aping by one class in society of another—was deprecated and denounced. He would not mind this, however, if they spent a little time and money in educating their children for the future world. The eloquent lips of the women of Israel are more powerful in this direction than those of the men. And solomon advises the young to hear the instruction and reproof of the father and not forsake the law of the mother. How easy it is for mothers to teach their children to pray and to love God! As an eminent priest of another nation has said, "Give me the education of the children until they are twelve years of age, and I don't care who takes them after that." It is but a paraphrase of what Solomon said long before—"Train up a child in the way that he should go and when he is old he will not depart from it." The second means is the teacher. But be careful to whom you commit the instruction of your children. See that he is a Jew, and, as well as being able to teach thebrew, that he has religion in his heart also. And when the mother and the teacher have done their duty then take the child to God's house. How beautiful it is to see parents and children behave well in the house of the Lord! The mothers in Israel are not as they should be. They speak in it as if twere their own house, and the children are mirrors and but reflect the actions of their parents. Of what use is the synagogue or of what avail are the Ten Commandments when the parents violate them and the children he hearts of the young and that of Jenosheba upon the mears of the young and that of Je

DEPARTMENT OF PUBLIC WORKS.

The Gas Question-Important Conference Yesterday at the Office of Commissioner Van Nort.

Another conference was held yesterday between Commissioner Van Nort and the presidents of the Manhattan, New York, Mutual and Metropolitan Gas Light companies to devise some plan whereby the expenses for the lighting of the street lamps might be decreased. In the course of a lengthened discussion the question of the proposed saving to the city was taiked over by the representatives of the companies. They all seemed desirous of meeting the wishes of the Commissioner to reduce the cost of each lamp per annum. There was now paid the sum of \$53 per annum for each lamp, the three companies charging that amount being the Metropolitan, Manhattan and Hariem Gastight companies, while the New York Company charged \$45. The Presidents of the Manhattan and the New York companies stated that, in order to aid the Commissioner to reduce the expenses of the city, they were willing to accept \$45 of or each lamp per annum, on condition of their back bills being allowed and paid by the Board of Audit. The claims in all amounted to \$943,571 &3.

Mr. Garrison, of the Matual Company, now laying pipes, stated he would turnish gas for each lamp as low as the very lowest price charged by any other gas company.

The Commissioner made a computation, showing might be decreased. In the course of a lengthened

low as the very lowest price charged by any other gas company.

The Commissioner made a computation, showing that each lamp with a three foot burner, including the cost of lighting, cleaning and extinguishing, if paid for at the rate of \$3 per one thousand leet charged to each consumer, would be \$39 per annum for each lamp. That would make a saving of \$14 per light on the hignest price heretolore charged and of \$6 on the lowest. If this plan could be adopted there would be a gross saving upon each light, and upon the light lamps throughout the city there would be a net gain to the city of \$154.284 per annum. During the interview the Presidents of the several companies expressed their readiness to carry out the views of the Commissioner as far as possible.

DOCTRINAL DISCUSSIONS IN ROME.

Was St. Peter Ever in Rome !- The Controversy Carried on by Evangelical Clergymen and Roman Catholic Priests in the Via dei Barbieri-Father Gavazzi's Part in the Discussion.

ROME, Feb. 10, 1872. There is no greater sign of the times just now than the permission in Rome of public discussions upon questions so vital to the claims of the Roman Pontiffs as that of the residence of St. Peter in the capital of the Roman empire. Under the dominion of the Popes, to have cast the slightest doubt upon the main fact of ecclesiastical tradition would have been equivalent to a life's lodging within the prisons of the Inquisition; but since the 20th of September freedom of conscience has been the order of the day, and the priests of Rome, invaded in their principal dogmas by the audacious inroads of evan-gelical preachers, have been obliged in self-defence the great Ecumenical Council of 1870 was held it was at first supposed that all classes of confiding Christians would have an oppor-tanity of expressing their opinions for the general welfare of the Church in that venerable assembly through their delegates. The result showed the fallacy of such expectations, and the promulgation of the Papal infallibility dogma closed the door on all possibility of an amicable understanding for the future between the contending categories of religionaries. For upwards of a year, however, under the new regime, Protestant doctrines have been freely preached in Rome, and the Evangelical headquarters have been fixed in

About a week ago a lecture was given there by an evangelical minister, Signor Sciarelli, upon the sup-posed journey of St. Peter to Rome. Free discusposed journey of St. Peter to Rome. Free discussion was invited, and no fewer than seven priests, followed by about thirty laymen, handed in a declaration to the effect that they were ready to discuss the subject openly, but inviting the reverend gentleman to define clearly the heads of the argument and the rules to be observed, and to fix the earliest day possible for the discussion. The next day the following conditions were agreed upon between Signor Francesco Sciarcili and Mr. Heary Pigot on the one side, and Rev. Don Guiseppe Cipolia and Don Stefano Ciccolini on the other:—

Article 1.—The discussion shall have reference solely to the question of the coming of St. Peter to Roms.

AET. 3.—A commission of four presidents, two from each side, shall regulate the proceedings.

AET. 4.—The discussion shall commence after the exposition of the subject by Sirgor Sciarcili.

AET. 5.—Access shall be obtained by means of tickets equally distributed and in proportion to the size of the oulding selected.

AET. 6.—Facilities shall be afforded to stenographers.

Prince Don Mario Chigi, Prince of Campagnao, and Stenographes and the property of the populary of the property of the property of the property of the desired the property of the property of the street of the subject by sirgor Sciarcili.

and signor Gianbattista de Dominicis Tosti were consensas Prince Don Mario Chigi, Prince of Campagnao, and signor Gianbattista de Dominicis Tosti were conosen as Presidents for the Catholic side, and Mr. Pigott and Dr. Philipps for the evangelical, and the day fixed was yesterday, the 9th February. As the hall chosen, which was fast of the Therine Academy, only holds 220 persons, each side could only dispose of 110 tackets, those for the evangelical guests being red; for the Catholics, yellow. The question as to whether St. Poter was ever in Rome was argued about a year ago in the columns of La Capitale, and there is now to be had in the evangelical incary in Via delle Stimate a historical impossibility of the Journey of St. Peter to Rome Demonstrated, and the True Tradition Substituted for the False."

At the appointed hour yesterday evening the hall of the Tiberine Academy was filled with a most respectable addience, a great proportion on the evangelical side being ladies of the upper classes, who appeared to take considerable interest in the discussion. The shorthand writers of the Ecumenical Council were in attendance for the priestly party; those of the Chamber of Debuttes for the evangelicals. Every seat was occupied, and a great number of priests were stationed near the doors, and from time to time threw out suggestions to the combatants.

At precisely seven o'clock one of the Presidents,

At precisely seven o'clock one of the Presidents,

Signor Dominicis Tosti, rose and read the thesis pro-posed by Signor Sciarelli—viz., to prove that St. Peter was never in Rome, begging the audience to refrain from all signs of approval or disapproval, and allow the discussion to proceed in peace and

retrain from an signs of approval of disapproval, and allow the discussion to proceed in peace and quietness.

Father Gavazzi, one of the disputants of the evangetical party, then proposed that all present should join in the Lord's Prayer, a suggestion which rather took the addence by surprise, and the Roman priests objected, until the President happily evaded the difemma by deciding that a few minutes should be allowed for those who wished to oner up a prayer in private.

At length the reverend Signor Sciarelli addressed the meeting, stating briefly the theory sustained by the Roman theologians that St. Peter came to Rome in the year 42 of the Caristian era, the second year of the Emperor Claudius; that he held the position of Pontiff during twenty-five years, and that he died in 66, in the reign of Nero. The reverend gentleman contuced this theory by several facts related in the Sacred Scriptures, by the testimony of St. Paul, who, in all his letters from Rome, never allides to Peter, and, moreover, in his epistle to Timothy expressly complains that all have forsaken him excepting Luke, and this at the very time that Roman theologians assert that Peter and Paul were companions in prison and in martyrdom.

Next came the priest Fabiani, who commenced by saving that his adversary had deviated from the

panions in prison and in martyroom.

Next came the priest Fabiani, who commenced by saying that his adversary had deviated from the original thesis and had done notating but repeat the old arguments which had been so often retuied, he resumed the discourse of Sciarelli under five because.

heads:—

1. The question of chronology—a matter of very little moment, he considered, as it was the fact, not the date, that had to be proved. "It would be sufficient for us, gentlemen, to prove that St. Peter had been in Kome for a single day, and we shall then have conquered."

2. The presence of Peter in Rome being nowhere spoken of in the Bible.

3. St. Peter having a special mission to preach to the Jews.

4. Whether by the name Babylon was meant Babylon or Rome.

Rome.
5. Absence of any testimony of the earliest fathers of the Church.

a. St. Peter having a special mission to preach to the Jewa.

4. Whether by the name Babylon was meant Babylon or Rome.

To these of any testimony of the earliest fathers of the Church.

To these statements Fabiani replied somewhat vaguely that what was not mentioned in the Sacred Scriptures might be supplied from other sources; that, on the other hand, the lact of St. Peter having been in Rome was in those early times doubted or denied by none, not even by heretics, and that many writers gave the date of Peter's arrival in Rome as a chronological epoch. "If the Scriptures were silent on that point we must supply their omission, as the Protestants have done with respect to the coming of St. Paul." The belief that by Babylon was meant Rome was also heid by a Protestants writer—Mr. Heary Ewald—who showed geographical reasons for his belief. Peter was certainly the apostle of the Hebrews—of whom, nowever, there were quite enough established in Rome to justify his being sent there. The fact, therefore, of St. Peter having been in Rome was notionious, and acknowledged by all.

Signor Ribettl, Evangelical minister, then took up the argument. He noted that the adverse party no longer insisted on the traditional twenty-five years, so that the alleged Pontificate was in fact null and vold. It was said that St. Peter's soljourn in Rome was not only a historical but a mysterious fact, which could be explained only through the autority of the holy Church. But in matters of history only positive certified facts, not insimuations, could be received. Of all the writers which his predecessor had quoted not one lived before the fourth century, at which epoch the idea first insinuated had reached giganite dimensions. One repeated what he had heard from others and gives no details of the death of Peter, Our adversaries say, "Prove that Peter was never in Rome." But why, "it is like the fable of the phomix—you cannot prove the non-existence of a thing which has been never proved to exist. Our honorable adversary, who has studied c

Second Day's Debate and Close of the Con-

Rome, Feb. 11, 1872. ROME, Feb. 11, 1872,

I promised your readers the conclusion of the debate on the theme "Was St. Peter ever in Rome?"

The Therina Hall was crowded to excess yesterday evening, the discussion of the previous evening having excited extreme interest in the public mind.

At seven o'clock bunctually the debate recom-

menced. I give a compendium of the proceed-

menced. I give a compendium of the proceedings.

Pather Gavazzi rose and resumed the discussion, as follows:—

The difference between the two parties consisted in the difference of proofs and their appreciation of the proofs. Their adversaries accused teem of bringing only negative proofs; but he (Father Gavazzi) affirmed that the stience of the Bible on the point was a most positive and explicit proof. Thiers, in uss History of the Consulsoip and Dmpire, makes no mention of Napoleon naving even at washington, in America—a proof that he never was there. The Acts of the Apostless are the true, authentic, official and detailed account of the development, progress and triumpins of the Church and the inbors of the Apostles. St. Luke was inspired. He speaks of Peter having visited Lydia, Joppa, Samarla, Cesarea, Jerusaem, and cities of minor importance, and why did be not say he was at Rome also? Their adversaries suggest that the naming of the fact might have compromised Peter, but the danger was past when these Acts were written. "Let us not disguise it," said the speaker; "Peter is the principal figure in comparison—is minutely described; why should the inspired writer be so partial as not even to mention that of Peter. The accusation of injustice against St. Luke wont do to compromising Peter, I have too much respect for the Apostle to think that he would be afraid of matryfdom; nor did Paul entertain such an opinion of him. It is therefore a positive proof that as Paul, while he was in Rome, did not mention Peter, Peter was not there. They dely us to find a prophecy aliedling to the deann of Peter, Peter was not there. They dely us to find a prophecy aliedling to the deann of Peter, Said to the Pharisees, "You will crucify some of my disciples." Those words were addressed to the Jews, not to the Romans. Now, the Church says that Andrew and Peter were the only two who were crucifica; all the others were stoned or decapitated. The crucifixion of Feter, to tuilli the prophecy of Carist, allouin have oeen effected but Paul was seen to some you do, more than the seed to some you do. It was not to the seed to some you do. It was not to the seed to some you do. It was not your associated with the master than the readered worthy to surrender the coming of St. Paul concides with the master than the readered worthy to surrender the coming of St. Paul concides with the master than the readered worthy to surrender the coming of St. Paul concides with the master than the readered worthy to surrender the coming of St. Paul concides with the master than the reader than the reader than the seed of the paul that the reader than the readers that the readers that the readers were star by flower in the readers of the master than the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower than the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were star by flower in the readers of the readers were readers with its flower than the readers of the readers were readers were readers. The

arter the reply of the priest Signor Guidi the subject should be considered exhausted.

Signor Guidi commenced by saying that he would not attempt any such dramatic language as that which he had admired in Father Gavazzi, but that his would be without any ornament or art whatever. The adverse party declared that their only proof was the lible. The Bible might be the sole fount for dogmas, but as historical testimony we admit also tradition and the authority of the Church. To return one step behind the Bible when a historical fact is in question is an act of fanaticism, of barbarism. The Church maintains that Peter remained twenty-five years in Rome and died here, and if any one among us has said that it would be sufficient to prove that Peter had been in Rome for only an hour it must not be considered as an admission on our part. We confine ourselves to prove the falsity of the thesis. All moderate authors allow that Peter was in Rome during his last years, and a biblical dictionary published hast year states that Peter was in Rome in 42—the second year of the reggin of Claudius. The Bible speaks of Augustus, but says nothing of his death at Nois, and must we, therefore, conclude that Augustus did not die there? Chronologists differ about ten years concerning the arrival of Paul in Rome, and yet no one doubts but that Paul came; and so it is with Peter. A fact does not depend on its chronology; nor would the admission that Peter wrote from Babylon destroy the fact of his having been in Rome. Peter had two missions: one special and one universal, resulting from the words of Christ, "Thou art the rock on which I will build my Church." Here Signor Sciarchi observed that Signor Guidi was not speaking to the question, which Signor Guidi deated, saying he was showing that that universal mission required Peter in Rome also.

Rev. Signor Ribetti remarked that Peter's universal mission was recognized also by the evangelicals. Signor Guidi continued;—What would become of history if we were to deny all links was not attes

SPEECH OF THE POPE.

Vaticas-Address Presented to the Holy Father-His Reply-The Pact Between the Demon and the Revolution-Prayer of the Pope for the Successful Settlement of the Church Question in the National Assembly

of France. The Pope received on February 19 about fifteen hundred persons belonging to the united parisnes of Santa Maria in Via Lata, San Marcello and Santa Maria in Via. The parishioners, who saluted the Pope with repeated cheers, were headed by two car-dinals. Mgr. Mario Chigi, Prince de Campagnano, read an address expressing devotion to the Pope-A boy named Sebastian then recited a piece of

poetry composed for the occasion.

The Holy Father, after having received this testimony of loyalty with marked approbation, made a ong speech, of which the following are the most im

portant passages:—
Such, gentiemen, are the events that pass in our days. The demon has presented himself before the revolution and has said, "If thou dost prostrate thyself at my feet I snall give thee these kingdoms, these empires, these provinces." The demon has not only presented himself before Italy, but also be-

fore other countries, and they are well known. The sacrilegious pact has been accepted; it has been only too eagerly accepted. The pact consisted in obtaining the mastery over this whole pennsula, in perseculing the Church and her ministers, in spreading blasphemy everywhere, in sowing the seeds of immorality in all places. Yes, the demon has been worshipped, but what will be the fatal consequences of tais worship!

On that I had then had the mission of Leon the Great, tast illustrious Ponting, who presented himself before Attila. Entrusted with that mission I should have advanced before the revolution and the revolutionsts and I should have said:—Tarry a little before You put your feet inside the walls of the lioir City. Listen to me, and consider for a moment the memorable consequences of this sacrilegious occupation. When you have ascended to the capitol will you have gained anything by it? You will have the power to destroy but not to build, and you will in the end be the victims of your own ambition. God knows that I neither speak with natred nor bitterness. I only desire that you may join your prayers to mine for the conversion of these men, for I have in mind the divine precept, "Diligite intimices vestros, beneficiale his qui oder and ross." And I have in mind the divine precept, "Diligite intimices vestros, beneficiale his qui oder and ross."

I for them hose who eare hardened in linquity: let us pray for these who begin to pray with me as soon as possible for these four objects:—

I for the object of which I have just spoken. Let us pray for the conversion of sinners, and that God should keep us in this sentiment and in this latth, and with us all the Romans.

Pray for the conversion of sinners, and that God should keep is in this sentiment and in this latth, and with us all the Romans.

Pray for the conversion of sinners, and that God should keep is in this sentiment and in this latth, and with us all the Romans.

Pray for the catholics of Germany that they should keep lating the will be precepted to

ties fail to exercise a wnolesome and cheering influence on that nighest human labor which aims at once to console and elevate us. Art in all its healthy developments rennes our Art in all its healthy developments refines our thoughts and aids us in the appreciation of delicate and subtle beauties, that without such aid would be passed by unheedingly in the press and throng of life, which leave us so lew opportunities for reflection or appreciation. The few strangely gifted who devote themselves to the study of whatever is beautiful in creation, and seek to express those charms, unleit often by others, but preserved by them in some material form that will appeal to the common mind, crystallize their thoughts for the benefit of the work-a-day world, and so make us partakers in the glories of their imagination it is, however, when the artist becomes the teacher and leads us from the crowded streets and haunts of men, turning our thoughts heavenward, that he fulfils his true mission. Hence the highest art has been intimately associated with religion; preaching from dome and altar an uncensing rermon, understood alike by the learned and the unleutered. This close sympathy between art and religion has always been best understood in Catholic countries. True to the traditions of the Old World, the Catholic clergy seem disposed to call art to the aid of virtue in America, and make considerable sacrifices in order to place before their congregations representations of important scenes in the life of the Saviour. The Dominican church, in Lexington avenue and Sixtysixth street, which has just been completed, is decorated with an immense altar plece representing the Crucifixion. Ten freescoe paintings of important scenes in the life of the Saviour. The Saviour adorn the walls of the aids. The subjects are as follows:—"The Annunciation," "The Youth of the Saviour," "The Prinding in the Temple," an illustration of the cext, "He spoke many things in parables," "Christ Healing the Sick," "Mary Magdaten Washing the Saviour, Feet, and "The Ascension." In addition, each alternate panel is decorated with emblems connected with divine worship. The appearance of the church its remarkably chaste and beautifu thoughts and aids us in the appreciation of

THE BOWLING GREEN SAVINGS BANK.

Motion for Attachment Against the Receiver Denied. Yesterday, in the United States District Court, a

motion was made before Judge Siatchford by coun-sel for one of the creditors of the Bowling Green Savings Bank for an attachment for contempt against Mr. Shepherd Knapp, the Receiver, on the

Savings Bank for an attachment for contempt against Mr. Shepherd Knapp, the Receiver, on the ground that in certain proceedings before Register Dwight, Mr. Knapp was examined as to whether he had possession or the books and papers of the bank. He admitted that he had, and in reply to a question said he declined to produce them. Counsel urged it was necessary for the interest he represented that Mr. Knapp should produce the books and papers in question.

Counsel for Mr. Knapp opposed the motion on the ground that Mr. Knapp opposed the motion on the ground that Mr. Knapp did not refuse to produce the books personally, but held them by virtue of his appointment as receiver of the bank by the Supreme Court of the State of New York. He did not mean any disrespect whatever to the Court; but he was acting under a sense of his duty as an officer of the Supreme Court of the State in not producing the books and papers.

Judge Blatchford, after looking over the papers in the case, said that it was not at all necessary for Mr. Knapp to part with the books and papers and memoranda of the bank, of which he admitted he had possession. He judge Blatchford) did not understand Mr. Knapp as saying that he refused to produce a list of the creditors of the bank, and until he did he could not take any action on the motion. Mr. Knapp declined to produce the books and papers belonging to the establishment. They were valuable with respect to niumate proceedings as against parties who might be responsible to the bank, and they might be lost, mutilated or destroyed. It was not at all necessary for the receiver to produce the books and papers, but the Court would insist that he must give the information desired—a list of the creditors.

The motion for attachment was accordingly denied.

SEVERAL DAYS DEAD.

Stephen H. Clapp, a one-legged soldier, about Stephen H. Clapp, a one-legged soldier, about forty years of age, on Friday evening was found dead in his room at No. 87 Amity street, and the people in the house state they had not seen deceased for four days, and it is supposed he had been dead that length of time. Dr. Marsh, in examining, the remains, found them rigid and apparently frozen. The corpse was in a miserable, cold attacroum, with very slight covering over it. The doctor is of opinion that death resulted from cold and exposure and lack of proper treatment, but that will be determined by a post mortem examination at the Morzue. No triends appeared to claim the remains for interment.

MARRIAGES AND DEATHS.

Married

DEPPERMANN—CASSEBEER.—On Thursday, March, at the residence of the oride's mother, by the Rev. August M. H. Heid. John J. Depermann, of Hamburg, to Anna C. Gassebeer, of New York. No

GRAHAM, Jr., to EMMA LARNER, by Rev. J. S. McCul-

ORATAM, Jr., to ERRY LIBRAR, of Act.

STUART—COLBORN.—On Wednesday, March 6, at the residence of the bride's parents, by the Rev. Almon Gunnison, Robert J. STEART to FANNIE C. COLBORN, all of Williamsburg, L. L.

Died,

ASMUS.—On Saturday, March 9, C. F. A. ASMUS, a native of Hamburg, aged 38 years.

The funeral will take place on Tuesday, March 12, at two P. M., from his late residence, New Brighton, S. I., to meet the one o'clock New York boat.

Baker.—On Friday, March 8, after a short lilness, Dr. Elisha Baker, in his 36th year.

The relatives and friends are respectfully invited to attend the funeral, from the residence of his sister-in-law, Mrs. J. H. Judsen, 48 West Twenty-seventh surect, on Sunday, March 10, at half-past two o'clock P. M.

Baker.—On Friday, March 8, Captain John C. Baker, in the 66th year of his age.

The relatives and friends of the family are invited to attend the funeral, at half-past on the following the fact of the family are invited to attend the funeral, at half-past one o'clock P. M., from his late residence, 262 West Twenty-third street. The remains will be taken to Hingham, Mass. for interment.

Boston papers please copy.

Bartlett.—On Friday, March 8, 1872, Laura Harmstad, youngest daughter of Walter F. and Annie M. Bartiett, 218 West Flity-find street.

Relatives and friends are respectfully invited to attend the funeral, on Sunday, at one o'clock P. M., Eloompield.—On Saturday, March 9, 1872, Frances, wife of John David Bloomfield.

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of her mother, Mrs. Hacket, 411 West Twenty-lifth street, on Monday, March 11, at one o'clock.

o'clock.

BOYLE.—On Saturday, March 9, Annie, eldest daughter of the late John and Margaret A. Boyle,

COLE.—On Friday, March 8, Alfred Lewis, on son of Alfred and Mary Ann S. Cole, aged 16 month and 12 days.

The relatives and friends of the family are re-The relatives and friends of the family are respectfully invited to attend the inneral, to-day (Sunday,) at one o'clock, from the residence of his parents, 110 East Eleventh street, near Fourth avenue. Corbert,—On Saturday, March 9, ADELAIDE, youngest daughter of Edward M. and Anna Corbett,

rents, 110 East Eleventh street, near Fourth avenue.
Corbert.—On Saturday, March 9, Adelaids, youngest daughter of Edward M. and Anna Corbett, aged 8 months.
The relatives and friends of the family are respectfully invited to attend the funeral, from 244 East Thirtieth st., this (Sunday) atternoon, at two o'clook. Crabtree.—On Friday, March 8, James Crabtree. Thirtieth st., this (Sunday) atternoon, at two o'clook. Crabtree.—On Friday, March 8, James Crabtree, in the 34th year of his age.
Funeral from his late residence, 210 West Thirty-seventh street, Sunday, March 10, at two o'clook. P. M.

Dabrins.—On Saturday, March 10, at two o'clook. P. M.

Dabrins.—On Saturday, March 10, at two o'clook. P. M.

May her sour rest in peace.
The relatives and friends of the family are respectfully invited to attend the tuneral, from her late residence, 404 East Eleventh sireet, New York, at two o'clock, on Monday, March 11.

Dargy.—At Astoria, L. L., on Friday, March 8, Margaret A. Dargy, aged 17 years, 6 months and 11 days.
The relatives and friends of the family are respectfully invited to attend the funeral, from her late residence, Franklin street, Astoria, on Sunday, March 10, at three o'clock P. M.

Dean.—In this city, on Thursday, March 7, William H. Dean, formerly of Otsego county, N. Y., in the 65th year of his age.

Funeral at St. Chrysostom's chapel, Seventh avenue and Thirty-ninth street, on Sunday, 10th Inst., at one o'clock P. M.

DUNGAN.—On Wednesday, March 6, 1872, Robert Dungan, aged 69 years.

Funeral to take place from his late residence, 293 South Second street, Brooklyn, E. D., on Eunday, March 10, at two o'clock P. M. Relatives and friends of the family are invited to attend the funeral, from the residence of the Rovere House, in the 24th year of his age.

The relatives and friends of the family are invited to stend the funeral, from the residence of his mother, 99 North Portland avenue, Brooklyn, on Monday, March 11, 1872, at three o'clock P. M.

Frasser.—Suddenly, on Thursday, March 9, 1872, of consump

Sumption, John Galley, aged 25 years and 7 months.

Relatives and friends of the family are respect-fully invited to attend the luneral, from the residence of his aunt, Mrs. Houston, 114 Skillman avenue, Williamsourg, on Monday, March 11, 1872, at three o'clock P. M.

Gilmore.—In Brooklyn, on Thursday, March 7, after a lingering illness, Maggie L. Bridgham, wife of William H. Gilmore, in the 25th year of her age, The relatives and friends of the lamily are invited to attend the funeral, from the residence of her unice, Reuben Lighthail, 504 Dean street, Brooklyn, on Sunday, March 10, at half-bast two o'clock P. M.

Goldbey, —Of diphtheria, Joseph Adams, son of Joseph and Marie Francis Goldney, aged 3 years, 11 months and 28 days.

Funeral services at 342 East Sixty-first street, at two o'clock P. M.

Gross, in the 65th year of her age.

The relatives and friends of the family are respectfully invited to attend the juneral, on Monday, March 11, at half-past one o'clock, from her late residence, 338 South Second street, Williamsburg, Long Island.

Hadpook.—On Saturday, March 9, at Port Ches-

faily invited to attend the funeral, on Monday, March 11, at nati-past one o'clock, from her aideresidence, 333 South Second street, Williamsburg, Long Island.

Haddock,—On Saturday, March 9, at Port Chester, N. Y., Eliss, daughter of Stephen R. and Josephine Haddock, in the 5th year of her age.

Funeral from the residence of her grandfather, Charles Ferris, at Port Chester, on Monday, March 11, at twelve o'clock. Carriages in waiting at the Twenty-seventh street depot at quarter past three o'clock.

HUNT.—On Saturday, March 9, of diphtheria, Lilling, daughter of William and Harriet C. Hung, aged 8 years and 5 months.

Relauves and irlends of the family are respectfully invited to attend the funeral, on Tuesday, at two o'clock P. M., from the residence of her parents, 103 Butler street, Brooklyn.

Kane.—On Friday, March 8, 1872, Ann, willow of Thomas Kane, in the 60th year of her age.

The funeral will take place on Sunday, March 10, at one o'clock P. M., from her late residence, 543 Greenwich street. The relatives and friends of the family are respectfully invited to attend.

Kelly.—On Thursday, March 7, Connelius Kelly.—The beloved son of Michael and Mary Kelly.

The motion for attachment was accordingly